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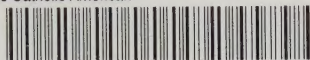
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**THE
CATHOLIC AMERICAN**



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THE CATHOLIC AMERICAN

BY
REV. GEORGE T. SCHMIDT

Author of "The American Priest."



NEW YORK, CINCINNATI, CHICAGO

BENZIGER BROTHERS

PRINTERS TO THE
HOLY APOSTOLIC SEE

PUBLISHERS OF
BENZIGER'S MAGAZINE

1920

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ARTHUR J. SCANLAN, S.T.D.,

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✠ PATRICK J. HAYES, D.D.,

Archbishop of New York.

NEW YORK, December 11, 1919.

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**IN THE NAME OF THE FATHER,
AND OF THE SON, AND OF THE
HOLY GHOST. AMEN.**

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PREFACE

THIS little book is sent forth with the hope that it will find its way into the homes of many Catholic Americans. It does not pretend to be an exhaustive treatise of the various subjects enumerated in its table of contents, but hopes to draw the attention of Catholics to these great questions which are of paramount importance for the well-being and expansion of the Church. If the interest of Catholic Americans is once aroused we may devoutly hope that they will, of their own accord, reach out for the literary treasures that are offered them by the great Catholic writers of our country.

THE AUTHOR.

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THE CATHOLIC AMERICAN

CHAPTER I

THE CITIZEN

Use of the Ballot. Integrity of the Ballot.
Religion the Foundation of Good
Citizenship.

LET it be understood, from the very beginning, that the Church exercises no influence over her children in the matter of politics. Nor does she desire to prescribe to them how they should vote, or with what political party they should affiliate themselves. As a matter of fact, a careful investigation will reveal the astonishing enigma, that, in districts where the majority of Catholics are faithful to one party, the pastor of these people will often be found to subscribe to the political principles of the opposing party.

However, although the Church takes no part in politics, she must as the leader and guide of Catholic men and women, point out to them their duties as citizens.

In a republican form of government the citizen is at once lawgiver and subject. By means of the ballot he appoints his rulers and superiors. From this fact two important duties devolve upon the citizen. He should vote; and he should exert every influence to preserve the integrity of the ballot.

Too often our honest Catholic citizens have manifested their disgust with foul and vicious political conditions by refraining from voting. That is a mistake, and will certainly not remedy matters. Governor Sproul of Pennsylvania, in a recent address to college graduates, reprimanded those persons who constantly clamor for reform, but never approach the election booth to cast their vote. Every form of government has its undesirable features; and in every land of the globe we will find dishonest officials and abuse of power. In our country

we have a remedy against these evils. It is the ballot. If Catholics would make use of their high privilege and use the ballot intelligently, bigots, who are unfit to wield power, would not be given the opportunity of displaying their un-Americanism.

But what about Catholic women in states where woman-suffrage has been granted? They should vote, by all means, every one of them. I believe that the ballot is distasteful to the majority of Catholic women. And yet, if they refuse to vote, those despicable scoundrels who are forever seeking new methods to infringe upon the Constitution of our country, which grants freedom of religion to all, would be able easily to pass laws that would make the practice of our religion next to impossible. We may be sure that the women of other denominations will vote. In self-defence the Catholic women of America must take up the ballot for the security and freedom of the Church, and for the protection of their homes and their children. But voting alone does not

fulfill the obligations of the good citizen. He or she must vote conscientiously. Would that the lists of candidates that present themselves for office offered more capable and more honest aspirants! As matters stand, it is difficult for a man of integrity to attain public office. The lodges, creeds, and nationalities have played an important rôle in American elections. But such would not be the case if voters would cast their ballot for the candidate best qualified to fill the office.

Catholics sometimes think they are doing a good turn if they vote for a man said to be a Catholic. But religion should never influence American politics. Whether a candidate for office is a Catholic or a Protestant makes very little difference. The main question is whether or not he possesses the qualifications, the convictions, and the courage of his convictions to make an honest, intelligent, unbiased official. To vote for a man who is a Catholic requires no great intelligence on the part of the voter. If the candidate is not a practical

Catholic, if he is not guided by the teachings of his religion, he is an unsafe individual to be given a public trust. In all probability, his tenure of office will be detrimental to the State and a stigma upon the honor of his Faith.

Decent citizens have frequently been nauseated by the reports of "ballot-box-stuffing," fraudulent elections and the like. It is apparent that this is a very grave wrong. No Catholic can, directly, or by connivance, be a party to such a crime. Not only patriotism, but justice and fairness demand that the ballot be held most sacred and inviolable. Every time a Catholic is involved in such despicable law-breaking a direct blow is dealt to the Church.

God speed the day when American citizens can approach the election booths with the confidence that their votes will count, and that the candidate who receives a legal majority of votes will be elected to office. Let every Catholic do his part in putting an end to illegal balloting. Let it be our slogan: A Catholic

on the election board will guarantee the sacredness of the ballot.

Religion, after all, is the only foundation of good citizenship. Even the most irreligious, as also the pagan philosophers, have recognized this. Voltaire, who surely will not be credited with a superfluity of religion, remarks that "it is absolutely necessary for princes and people that the idea of a Supreme Being, Creator, Governor, Rewarder, and Avenger should be deeply engraved on the mind." And Plato is responsible for the statement that "it is an incontrovertible truth that if God preside not over the establishment of a city, and if it has only a human foundation, it cannot escape the greatest calamities."

What does good citizenship demand? It demands the supremacy of law and authority; it demands morality in social and commercial relations. George Washington, in his Farewell Address, declared morality to be "the pillar of a nation's well-being." But then, what

motives will bring about this morality and this sanctity of law and authority if religion is discarded? Will the fear of detection prevent dishonesty in public officials? Not as long as bribes and promises can seal the lips of the detectors. Will the hope of advancement or of financial emolument inspire the citizen to be loyal and faithful? Graft and clever manipulation of favors seem to be more successful in this direction. There is no motive sufficiently strong to sustain loyalty and honesty in the citizen as well as in the superior outside that of religion.

If law and authority are really to govern nations, they must be based upon divine authority; they must bind the conscience of every man; they must have more than human sanction. This is the doctrine of the Catholic Church. She tells us that human law is ultimately founded upon the eternal law of God, that human authority is but a participation of the divine. She accordingly tells the legisla-

tor: "Your laws are not mere arbitrary measures, the dictates of private or partisan advantage; they must be in strict accord with the divine law of impartial justice." On the other hand, she instructs the subject that he is bound in conscience to submit to just laws; that he must respect authority as a power given by God Himself for the welfare of society.

If such were the laws of every land, if such were the respect for authority, would not this world of ours be an anticipation of paradise, of peace and happiness, making armies and navies a superfluous appendage of nations? If such were the laws of our country, and such the respect of our citizens for authority, would not the republic of America be the land of a liberty unparalleled in the world's history? Would we not cease to hear of political corruption, fraud, bribery, graft, and whatever names have been invented to designate the current of modern public life?

Indeed, true citizenship can only thrive in the soil that is made fertile by religion. Take

away the love and respect for religious influence, deprive men of the fear of God, and you open up to them the avenue of vice, corruption, and disloyalty.

CHAPTER II

THE PROMINENT CATHOLIC

A Credit to His Church. Necessity of Catholic Higher Education.

A PRIEST, the pastor of a large congregation, when questioned about the number of prominent men and women in his parish, made the astonishing reply: "The young men under my charge seem to have no higher ambition than to become barbers." This was, undoubtedly, a cynical view of conditions in that particular region. However, it is undeniably true that we suffer a great dearth of prominent Catholic men and women, who are at the same time practical Catholics and who bring honor upon the Church. Oh, I know that there are great numbers who attain positions of trust in the community, as well as not a few who practice the higher professions. But are they good

Catholics? Can we be proud of them? Or must we admit that it would have been far better for the Church and for the good of their own souls if they had remained in obscurity?

You and I know of Catholic lawyers and doctors who are Catholics merely in name; whose private lives are filled with sin and corruption; to whom religion is nothing more than superstition. And what about those so-called Catholics who hold high offices in our cities, states, and in the Federal Government? Some there are who do honor to the Church and to her teachings. But how frequently our Holy Mother must blush for shame that such foul degenerates, such imbeciles call themselves her children!

We love to point to this or that great man, and proudly declare that he, too, is a Catholic. Later developments would make us wish that our hero had never been known.

In the recent world war a certain army man, who had seen considerable service in France, was wined and dined throughout the land as

a token of appreciation of his bravery. Catholic newspapers investigated his history, and discovered that he had been baptized a Catholic. At once the news was heralded, far and wide, that the great ace was a product of the parochial schools. Subsequently, at a meeting held in his honor, the supposed fervent Catholic made the remarkable statement that he subscribed to no particular religious belief, but that he frequently accompanied his mother to the church of his childhood, as a matter of habit. Thus our idols fall.

But what is the reason for the great lack of prominent Catholics who are at the same time true and loyal representatives of the Faith? The reason is, undoubtedly, their education. The Catholic who aspires to prominence in his community or in the nation, or who wishes to succeed in one of the higher professions, must be educated. Furthermore, if he should be a credit to his religion, his higher education must be acquired under Catholic auspices.

One of the causes of lack of leadership

among the Catholic laity is the want of education. To be sure, there are reasons for this. The fathers and mothers of many of us, or at least our grandparents, came to the shores of America with little more than the garments they wore. These pioneers performed a tremendous work for the Church, inasmuch as from their savings the churches and schools were built that dot this fair land.

But conditions have changed. Through industry and thrift Catholic immigrants have forged ahead. Many of them are modestly wealthy. Their mind has formulated great plans for their offspring; they mean to offer them better educational opportunities.

Right here is where the Church steps in and sounds the warning against sectarian and infidel institutions of learning. Bishop John T. Carroll, D.D., of Helena, Montana, has the following to say anent this question: "Where will the Catholic layman acquire that thorough grasp and deep conviction of the teachings of Faith which will enable him to give the answer

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of the Church to the unbelief and materialism of the age? Where will he develop that self-control and self-denial and that spirit of genuine altruism which will make of him a worker for the cause of Christianity that 'needeth not to be ashamed,' whose life will not give the lie to his preaching? In schools which ignore God and His Christ and the supernatural? In schools which are satisfied with the mere externals of morality? As well might it be said that a man might fit himself for the teaching and practice of law or medicine by attending a university which omitted these two branches from its curriculum. No, as a man can prepare himself for intellectual leadership only by receiving a higher education, so can he prepare himself for Catholic leadership only by receiving a Catholic higher education. Never, in the history of the world, has the lay apostolate had so glorious an opportunity as it has to-day in America; but it is our Catholic institutions of higher learning alone that can furnish worthy leaders for that apostolate."

To go through the average college or university and remain a staunch Catholic, a man or woman must be well grounded in the Faith, and must be possessed of extraordinary strength of character. Can it be otherwise? The great majority of professors at these institutions of learning deny the main truths of the Christian religion, and by specious reasoning seek to foist their views upon the students. Father Walter Drum, S.J., in a series of articles on the Scriptures published in the *Ecclesiastical Review*, has demonstrated to what lengths of rationalism American university professors have gone. Constant intercourse with infidel teachers, daily perusal of books with false and un-Christian doctrines, will surely try the faith of the most steadfast.

If the Church had not provided Catholic institutions of higher education, there might be some pretext for Catholic young men and young ladies attending Godless schools. But, as a matter of fact, there are, in the United States, two hundred and seventeen colleges for

boys and six hundred and seventy-seven academies for girls. Within three hundred miles of any Catholic home there is a Catholic university. From the Atlantic to the Pacific this land of ours is dotted with institutions of higher learning maintained without aid of the State.

Let our Catholic men and women who aim to succeed in the higher professions, or who wish to take active part in the government of our country, prepare themselves thoroughly by acquiring a higher education under Catholic guidance. Their success will be all the greater, because they will be better equipped to achieve success. But, in addition, they will win honor and glory for the Church; they will raise the standard of modern public life and thus contribute, in no small measure, to the well-being, the perpetuity, and the liberty of America.

CHAPTER III

THE PRACTICAL CATHOLIC

Exemplifying the Teachings of the Church.
Honesty, Justice, Purity.

TO make America Catholic, that is the aim of every good Catholic American. We frankly confess that this is our desire and our ambition. But our reasons for this endeavor are not those assigned to us by our enemies. Not in order that Rome might wield temporal power over our great country, not in order that the Church might tyrannize a free people and compel them to bend the knee and strike their breast before our altars. But as sincere followers and apostles of the great Master, we would endeavor to obey His mandate to "teach all nations" and lead them to the one true Church of God. Firmly convinced that all other denominations, because of their error,

have not the necessary means of making good, loyal, conscientious citizens, the Catholic Church proposes to employ her infallible teaching authority and her sublime means of grace to heal the festering wounds of modern society. But she can exert her influence only if the majority of citizens are docile to her teachings and in sympathy with her beliefs.

There are seventeen million Catholics in the United States and approximately two hundred and seventy million in the world. What a force for good we could have! Here in our beloved America, where more than two-fifths of the population is open to religious persuasion, seventeen million practical Catholics would make America Catholic. But here is the difficulty. We have too many men and women whose lives are not regulated by the teachings of the Church. There are too many who give a false impression of the value of our belief. The great need of America, of the world, to-day is practical Catholics.

Who is a practical Catholic? The word is

self-explanatory. A practical Catholic is one in whose life the teachings of the Catholic Church are exemplified. It would lead us too far to consider in detail all the requisites that are demanded in the practical Catholic; but a brief examination of the salient features in his make-up will accomplish our purpose.

There is the obligation of attending Mass on Sundays and holydays. Every Catholic, and every Protestant, is aware that this is a duty imposed upon us by the Church under pain of mortal sin. But because it is a commandment of the Church, she can dispense from its observation for weighty reasons. However, if the reasons are not sufficiently grave, the obligation remains. Now there are many Catholics who make light of this matter. Their carelessness is responsible for the indifferent attitude of many non-Catholics toward our doctrine of the Real Presence of Our Saviour in the Blessed Sacrament. For if, they reason, Catholics really believed that God is present in their tabernacles they could not be so cold and

unappreciative of this sacrament, but would gladly enter their churches and would be content to spend long hours in adoration. Behold the effect produced upon the minds of those not so fortunate as we. Behold also the dire results in driving souls away from God by bad example.

Another opportunity that is offered the practical Catholic to show his mettle is the observance of the law of abstinence on Fridays and other days when it is required by the Church. Here, again, we have a commandment of the Church. She dispenses from its observation if the reasons are important. But how many Catholics dispense themselves for every trifling reason and for no reason at all. Some time ago I was invited to attend a banquet given by a well-known social club. I declined the invitation for the reason that I was aware that the banquet was to consist mostly of flesh meats, and the day was an abstinence day. One of the Catholic members of the club, noting my absence, investigated the reason.

He was told that I did not wish to violate the commandment of the Church, and consequently did not attend. His reply was: "Watch me fast when there is chicken." A piece of chicken was worth more to this individual than sanctifying grace. He would barter his immortal soul for a bit of meat. If our self-denial has come to such straits, then there can be no longer a question of practical Catholicity.

What would have been the effect if this man had fearlessly upheld the priest in giving proof that he had the courage of his convictions? Is it possible that his fellow club-members would have respected him less? I fancy every respectable Protestant present, who knew of this matter, despised the Catholic who proved himself so weak in the face of temptation.

But more is demanded of the practical Catholic. His life should reflect the holiness, the divine beauty of his religion. Consequently those virtues of honesty, truthfulness, justice, and purity must be found in him in their high-

est perfection, as far as such is possible in human beings.

Years ago a Protestant man, an exemplary character, attended regularly the Catholic church of which I was pastor. Every Sunday he was to be found in the pew which he rented, devoutly reading his Testament. I approached him on various occasions with the hope of leading him to embrace our religion, but always received the same answer: "Father, when the many Catholics of your parish who owe me money consent to pay their just debts I will be convinced that the Catholic religion can make better Christians than Protestantism." What a shame that Catholics give such poor evidence of the Faith that is in them! To go into debt and to make no effort to liquidate our obligations is not a whit better than the crime of the highwayman or the porch-climber.

Then again the practical Catholic cannot lend his aid to the promotion of schemes that are designed to obtain other people's money under false pretences. I refer to the wholesale

swindling going on in this country in the sale of worthless stocks. At times men even appeal to their fellow-Catholics, employing their religion as a mask to cover their criminal purposes. There is no language severe enough to condemn these despicable vultures.

Honesty, truthfulness, and justice are virtues which make the world a better place to live in. They are the qualities of character without which no man or woman can be called a practical Catholic. Business men, public officials, and private citizens will be successful, will serve their country most patriotically, and will aid materially in the salvation of souls if they fearlessly and steadfastly cling to these principles.

I would fail in my purpose were I to neglect to mention here the one virtue which pre-eminently becomes the Catholic—I mean purity. In some respects our modern society may be compared to the degenerates that wrought the destruction of ancient empires through their immorality.

To gauge the calibre of the morality of society, we need but look at those things through which it is given expression, namely literature, art, and the stage. The problem-story with its revolting disclosures of filth and vice is the "best seller" at the bookstore. Our leading magazines feature serial stories dealing with marital infidelity and adultery. The perpetrators of these crimes are represented to the reader as most lovable persons. The highest paid writers in America are the authors of these damnable creations. The present day novel is nothing but the idealization of the flesh, the garbing of coarse sensuality in beautiful language.

The art of painting and sculpture? Have they not degenerated into becoming nothing more than the expression of the foulness and filth that fill men's hearts?

But the stage—surely the theaters can lay no claim to modesty and decency. The public demand is for the vulgar, the sensual. Sex-

plays draw the largest audiences; and so calloused has the theater-goer become that he tells you that he cannot see anything wrong with the stage. If the arts, if literature and the drama of our day are to be taken as indications of the standard of morality of modern society, then, indeed, there is imminent danger for the well-being of our republic.

Purity, therefore, in public and private life is the crying want of our time. Purity in the individual as well as the observance of the sanctity of marriage must go hand in hand with practical Catholicity. If the Catholic Church in the United States could truthfully say that her seventeen million adherents are pure in their private lives and in their family relations, she would have a force that, in short time, would sound the death-knell of the problem-story, the sex-play, the indecency in dress and the host of other vicious expressions of modern immorality. Until she can claim that her children practice their religion, crime will

increase and she will be powerless to prevent it. But then look for the disintegration, the fall of the American republic!

Catholic men and women, America looks to you for the maintenance of her prosperity and greatness. Let your religion be reflected in your lives. Practical Catholics will be America's most loyal and patriotic citizens.

CHAPTER IV

THE CATHOLIC PRESS

Only Remedy against Unjust Stand of Public Opinion. Catholic Books.

POPE PIUS X said: "In vain will you build churches, give missions, found schools. All your work will be destroyed, all your efforts rendered fruitless, if you are not able to wield the defensive and offensive weapon of a loyal and sincere Catholic Press." In these few words the saintly pontiff summed up the future of the Catholic Church. Given a strong, a loyal Catholic Press which is patronized by Catholics in general, the Church will be able to fight her battles with the host of enemies that assail her. But if the Catholic Press becomes anæmic, the cause of Christ will suffer as never before. The reason is apparent.

Never before in the history of the world have the writings of men been so influential in molding opinion as in our day, when the newspaper reigns supreme as educator of the masses. The sheets that may be bought for a trifle are found in the hands of every one. The public press, however, is anything but friendly to the Church, whose rights are ignored and whose grievances are disregarded. If she dares raise her voice in protest against injustice, she is given but scant notice. On the other hand, the lay press is a public forum for every antagonist of the Faith.

What remedy have we against this most unjust stand toward Catholic interests and Catholic rights? The antidote is the Catholic Press.

A good, virile Catholic newspaper, and we have some such, will inform the layman of movements for and against the Church, and will instruct him in his duty. It will dispel the doubts that arise in his mind after perusal of enemy accounts of matters concerning the

Church; it will give him the unadulterated details of events that concern the Church and her policies.

As a society seeking, above all things, the salvation of immortal souls, Catholicism has no political interests. We do not seek favor or partiality at the hands of any man or of any group of men. But we do demand our rights as citizens of the United States. We dare not be satisfied with less. But to know our rights, and to know how to obtain them, we must have a strong Catholic Press.

Now what is necessary to have a good press? Subscriptions are necessary. No Catholic home should be without a Catholic journal. Unless Catholic publishers have a strong subscription list they cannot hope to attract advertising matter to their columns. And if the newspaper is obliged to subsist on the money gathered from subscriptions only, it will never be able to maintain a high standard. Not one Catholic newspaper in this country would fail

in its purpose if the laity would fulfill their duty and would patronize the best weapon of defence at their disposal.

Protestants maintain a host of sectarian journals; socialists are most zealous in the support of their sheets; even the scum of society pays good money to keep the vile sheets of slander in circulation—but Catholics must be offered premiums to be induced to subscribe to one Catholic newspaper or magazine.

But some one will say, "The Catholic newspapers do not offer us the news of the day." Neither do the socialist papers; neither does the *Menace*; neither do the Protestant journals. It is not the object of Catholic newspapers to serve accounts of the scandals, murders, and suicides. Their aim and object is to instruct the layman in the Faith; to warn him of the dangers that threaten the Church; to equip him with the means of securing justice for himself and for his religion. A great number of Catholic journals fulfill this obligation admirably. Their success and their efficiency

would be all the greater if Catholics would but encourage them by loyal support.

Then there is another field of literary endeavor that has been miserably treated by the laity—I mean Catholic books. No one can accuse Catholic authors of inability, or of mediocrity. In practically every branch of literature Catholic authors have performed yeoman service, only to be ill-paid for their efforts. Some of the best novels that I have ever had the pleasure to read were from the pens of Catholic novelists. Then the Catholic book-market to-day offers a number of excellent books on the great questions that agitate the minds of men throughout the world. Such questions as Socialism, Spiritualism, Evolution and the like are exhaustively treated by authors of international reputation, who have spared no efforts and no time to present to Catholic readers a true and unbiased view of these burning problems.

Thus, also, in the realm of poetry, in history,

and in the sciences we have writers whose works rank second to none.

With the ever increasing laws of compulsory education, with the erection of new institutions of advanced learning everywhere, we may look forward to a race of men and women who will demand more books than our poorly educated forefathers called for. History will be studied, the sciences investigated, mooted questions examined, and, above all, novels by the wholesale will be devoured. What are Catholic parents doing to meet the new conditions? Will they allow their sons and daughters to go to the public libraries and draw books of any authors on these subjects? Or will they endeavor to induce the libraries to provide books by Catholic writers? If the books are demanded, the library will procure them.

And what about the home library? Have you a set of the Catholic Encyclopedia in your home? You can hardly do without it if you have the growing sons and daughters who seek information on any subject pertaining to the

Church. It is an inexhaustible source of information and knowledge.

But it is sometimes urged that Catholic books cost more than others. This is not so. Catholic books are as cheap as, and often cheaper than, non-Catholic books, though they are not sold in as large quantities. There are exceptions, such as non-copyrighted standard authors, on which no royalties are paid, and which are printed in very large quantities. Such books not being specially Catholic are not, as a rule, printed by Catholic firms. A comparison of such reprints with Catholic books may have given rise to the impression that Catholic books are dearer, but such a comparison is out of place. Let Catholic laymen demand Catholic works at the library; let them stock their own home libraries with a collection of good literature, and thus encourage Catholic authors and Catholic publishers to still greater production.

All the enemy forces are being united against us; no weapon is left idle that might

inflict a deadly wound. Can we afford to neglect the most powerful defence that is offered us, the Catholic Press? Ponder and act.

CHAPTER V

CHURCH SUPPORT

A Business-like View.

THE purpose of this chapter is to lay before the American Catholic the financial aspect of parish maintenance. It will be my endeavor to treat the matter as Americans prefer to approach problems of this nature, namely, in a business-like way. To begin with, therefore, let us clearly understand what is all involved in the support of a parish.

1. Erection and maintenance of buildings: a place of worship where the sublime Sacrifice of the New Law may fittingly take place is the first requisite. Whether this house of God be a hut constructed of clay and rushes, or whether it be a great Gothic pile of marble, depends upon circumstances and local conditions. The sacrifice, in any event, will be the same.

But as railroad companies construct magnificent terminals at great centers, so also in large cities and in parishes of many families, it will be reasonably presumed that a more imposing edifice will be erected than in the rural districts, where but few families comprise the congregation.

The world will never cease to admire the beautiful masterpieces of architecture that are to be found in England, France, Italy, Germany, Spain, Belgium, and other foreign countries. Their construction was the work of hundreds of years. The cost of any one of these great cathedrals could not be met by the richest parish in America. To be sure, they were built, in most cases, at government expense; but, in the last instance, were paid for by the people. If our temples were nothing more than assembly halls, we might be satisfied with the cheapest material and construction. But the fact that our church edifices are, in the true sense of the word, the dwellings of God, postulates the best we can offer.

Moreover, if a congregation is to have a resident priest or priests, a fit dwelling must be provided. Here again, the size and equipment of the rectory will be regulated by the size of the parish, and by the number of priests who must be accommodated.

Conditions in America further demand the maintenance of parochial schools. Other denominations may be content to send their children to schools where the name of God is not mentioned, but we cannot. Our religion tells us that education demands not only the cultivation of the mind to cope with the problems that are met in the task of earning our daily bread, but education must also equip the child to carry on the greatest and most important business of his existence, the salvation of the soul. The Church has always urged the building and maintenance of good parochial schools as the only secure way of saving the growing generation for God. Of course, a parochial school in a parish will at once point to the neces-

sity of a home for the Sisters or Brothers who teach in the school.

The above mentioned are the most important buildings needed in a parish. Their erection is entirely dependent upon the sense of duty of the parishioners. They may not all arise at once; but, in the course of years, they should be there, and should be paid for.

Once erected, parish buildings must be maintained. Every man who owns his own home will be able to estimate the outlay of money required. Churches and schools are not taxed; but rectories and parish halls must bear the burden. Insurance, repairs, improvements, heat, light, water, all add to the cost of financing a parish. The man who attends Mass on Sundays and magnanimously, as he thinks, drops a quarter on the collection-plate, is by no means doing his full share in the support of church property.

2. Salaries: I am sure that the self-respecting Catholic does not want to put the Catholic priest on the same basis as the itiner-

ant preacher who must needs pass the hat or the tambourine around to buy himself a new coat. The priest is, surely, recognized as an educated gentleman, whose knowledge would be of untold value to him from a financial standpoint if it were a matter of barter. And our loyal Sisters and Brothers are, undoubtedly, ladies and gentlemen of unquestioned refinement. The only fair and equitable means of assuring them support is on a salary basis. They do not demand remuneration commensurate with their knowledge and usefulness. But the least that they should expect is a salary that will enable them to live according to their station in life.

Now we have the main demands for revenues, viz: the erection and maintenance of buildings, and the decent support of those engaged in the great work of ministering to the wants of souls.

Does pew-rent cover all these expenses? Let us see. In my parish, a small one, the pew-rent at approximately six dollars a sitting,

amounts annually to about one thousand dollars. Our expenses of maintenance and salaries alone exceed the figure of three thousand dollars. (We have a free school.) Where is the balance to be found? And, if it should be necessary to undertake any major improvements where would the additional revenue be obtained? This depends entirely upon the system followed by the local priest and the wishes of the parishioners. In some parishes, fairs, bazaars, and picnics are held, the successful management of which lays a heavy burden on a few. Some pastors favor monthly collections or house-collections. In any event, it will be seen that the Catholic who claims to belong to a parish does not fulfill his duty by paying pew-rent or dues alone. Least of all, does he meet his obligation who is contented to drop a small coin on the collection-plate at the Sunday Mass.

But here is the difficulty. Some loyal souls recognize their duty in this matter and meet it. But a great many do little more than nothing.

The priest, in justice, must demand that the burden be borne by all. Here, then, comes that bane of the Catholic Church in America, the money-sermon. Who dreads it most, the priest, obliged by sheer necessity of circumstances, or the wearied people? What precious time is lost that might be devoted to the exposition of the word of God! And yet, whose is the fault? Can we put the blame for the money-sermon upon the priest, who devoutly wishes that money had never been invented? Those who refuse to bear their just share of the financial expenses of a parish are responsible.

The Church is not an accidental, nor a "side-issue" in our lives. The Church is more necessary than factories and mills; it is more important than government. For the Church is the only institution that aids man in attaining the object of his existence. As long as men and women cannot be made to understand that the salvation of their souls is the great work for which they have been created, we will have the

church "slackers," to whom it is immaterial whether or not parish buildings are maintained and spiritual directors and teachers supported.

Catholic men and women of America, it is within your power to banish forever the money-sermon. Give this important matter your full consideration; learn to know your just share of the burden of financing your parish; and give your share, and a little more, with a smile for the honor and glory of God. Do you believe that you will be any poorer for your generosity? God cannot be outdone in liberality. His blessings will repay you a hundred and a thousand-fold.

CHAPTER VI

CATHOLIC MISSIONS

Their Work. Their Needs.

READ this chapter and then read it again. If advertising alone would make the Catholic Home and Foreign Missions successful we might look for brilliant accounts of progress among the pagans abroad and at home. There is no dearth of literature on the subject. But how few read the mission pamphlets and magazines. There seems to be an inclination carefully to avoid these appeals, much the same as we are tempted to cross the street at the approach of the chronic borrower. Why do men avoid reading mission papers? Because they probably realize that the cause is so noble and the work of the missionaries so heroic that their hearts would be touched—and their purses, too. Can it be that avarice holds the purse-strings? Let us hope that this is not the case.

But, for once in our lives, let us courageously face the mission question. Christ died in order that all men might be saved. What are the prospects to-day of leading the 1,600,000,000 people of the world to heaven? One billion souls have, in no way, shared the fruits of Redemption, not even as heretics or schismatics. India has 280,000,000 inhabitants, of which 1,700,000 are Catholics. Therefore, there are here alone 278,300,000 outside the pale of the Church. In Indo-China there are 1,000,000 Catholics as compared to 41,000,000 pagans. China numbers 400,000,000 pagans and only 1,000,000 Catholics. (These figures are taken from Dr. McGlinchey's book, "The Workers Are Few.") We might go on to spread before the reader astounding statistics; but these will suffice to make it apparent to every one that the great majority of the world's inhabitants is still under pagan influence. What can we do? Am I in any way responsible for this woeful condition? Indeed I am.

The missionaries are not at fault. No

greater heroic souls exist than those men and women who have left good homes, parents and loved ones to devote their time, their strength, and their health to the inspiring cause of saving immortal souls. Have we the remotest conception of the hardships and privations that these soldiers of Christ suffer? Not to speak of climate and distance, the missionaries are compelled to associate with the lowest type of human beings and live under most unsanitary conditions. Their nourishment is the kind that would be despised by the American beggar. The sameness of diet, the crude methods of preparing foods would make dyspeptics of the most of us. At no time can the missionary feel safe and secure. Persecutions may be launched without warning, torture and martyrdom may be the result.

But these noble men and women courageously face these dangers and bravely bear the inconveniences. The thing that embitters their lives and almost drives them to discouragement is the fact that before them stretch

“the fields white for the harvest,” and that their numbers and their means are insufficient to reap the golden fruit.

Missionaries have told us that, in some districts, whole tribes approached the priest desiring to receive the Faith; but the missionary had no priests to send to them and no funds to erect chapels and schools. He himself was, no doubt, performing the task of a half-dozen healthy men.

Have the missionaries thus far accomplished anything? Four thousand six hundred and fifty-six priests are laboring in the foreign missions. But what are these for a billion souls? They maintain one hundred and sixteen seminaries, fifteen thousand churches and chapels, three hundred and eighty houses for Brothers to teach and serve in hospitals, four hundred and eighty-eight houses for nuns and more than ten thousand schools. (Figures taken from “The Workers Are Few.”)

That the labors of the brave missionaries are blessed by God, that they bear abundant fruit

is only too apparent. But the one great handicap remains, "the workers are few," the funds are insufficient. Be it also remembered that Protestantism is spending money with a lavish hand in foreign countries, so that the heathens in many sections have grown to look upon Protestantism as the American religion.

Much of what has been said of the foreign missions applies also to the home missions. We have at home vast stretches of territory where the Catholic priest is seldom seen. Our Negro and Indian missions and the society for Church Extension are in great need of workers, funds, and religious articles. And indeed the heroism of those zealous souls who have consecrated their lives to missionary work in the United States is no less than that of their brothers and sisters laboring in foreign lands. Let us confidently hope that ways and means will soon be found to assure far greater success to our home missions.

If, then, the need is so great in mission countries and in the home missions, what are we

doing to show that we desire the kingdom of God to be established for all men? Have you ever prayed for the success of the missions? Have you ever implored the Father in heaven to send workers into His harvest? Peter Aloysius Mary Chanel, a martyr of Oceania, when departing for his mission, pleaded for the prayers of the Sisters of Buon Riposo: "Although you are unable, dear Sisters, to go and spread the Faith among the infidels in the far distant countries of the world, yet in your blessed solitude you may be missionaries, for the apostolate of prayer is almost as efficacious as that of the priesthood."

Not all of us can be missionaries. But all of us can aid the missions by our prayers and by our alms. When again you are asked to subscribe to a mission paper do not bring forth that lame excuse that you have already subscribed to a Catholic journal. What is your little sacrifice compared to the offering of those who have given their all to save the souls of infidels? But do not wait to be asked; inquire

where you can do the most good and act at once.

But by all means read the chronicles of the missionaries. Go with them in spirit to the fields of their labors; behold their sacrifices; witness their burning zeal. You cannot but be better Catholics for the experience.

Dr. McGlinchey, in his book for priests, "The Workers Are Few," sends forth the following appeal: "We need missionaries in great numbers. We need prayers and material help, and in order to obtain all these, we need a more lively interest on the part of all true lovers of Jesus Christ."

CHAPTER VII

WINNING AMERICA

True Patriotism to Lead Americans to God.
Need of Catholic Leaders.

WHITHER goest thou? What is thy destiny? This is a question that has perplexed the minds of philosophers and thinkers from the beginning of the world. If, like the animals, it is our fate to live for a few years and then pass into oblivion, then away with the sham of religion; away with moral strictures; "eat, drink and be merry, for to-morrow we die." But if our body is animated by a soul immortal, and if that God-like spirit is destined to dwell forever in the sweet realms of heaven, then, indeed, this life is not our all, but a preparation for a better existence.

If men were created for no higher purpose than to dwell on earth for a few years, it would

be incumbent upon us, as good American citizens, to have no higher ideal than to make America the best country in which to pass this earthly existence. But, considered from the standpoint of our higher vocation and destiny, we serve America best when we lead Americans to their goal, to God. And since the Catholic Church is the divine institution authorized by God to guide men's souls to heaven, we serve both God and our country by straining every effort to make Americans Catholic.

Every Catholic in America is an apostle of Christ. Upon every one falls the duty, a duty of love, to lead as many of his countrymen as possible to the true Church, and through this Church to the Creator.

In another chapter we have seen that the conformity of our lives with the teachings of our religion is a most efficacious means of preaching the divine character of our Faith.

But the great majority of non-Catholics are prejudiced against the true Church. We

must first dispel these dark clouds of bigotry before the light of Faith can cast its rays into their hearts. What, then, should we do?

First of all, let us be charitable toward our erring brethren. The old notion that a Protestant must be hated was never a Catholic inspiration. It is not the Protestant people that we despise; but it is the error of their religion. We must respect and honor them if we would have them place their confidence in us. Therefore, the first demand of the apostolate is kindness and charity. Let us remember that if they entertain false ideas about us and about our religion, it is but the natural result of falsified history and deceitful education. They have drawn their information upon things Catholic from poisoned sources. We can only hope to lead them to the fountain of truth.

It goes without saying that the exemplification of the beautiful doctrines of the Catholic religion in our lives will go further than any other method in leading non-Catholics to the Church. Then, because a false education has

caused the antagonism, the breach between Protestants and Catholics, the most effective means of bringing about a reunion in the One True Fold will be truthful education.

Catholics should, therefore, first of all know their religion well. This demands the reading of Catholic books and periodicals. A host of pamphlets, dealing with the questions most frequently asked by non-Catholics, are obtainable. Read these treatises carefully, digest the knowledge offered, make it your own. How many Catholics are unable to explain or give a reason for the simplest ceremonies of their services? How many do not even know the significance of the great mysteries of our Faith? This deplorable ignorance is inexcusable, as the correct information can be obtained for a trifle.

Being well-read in Catholic doctrine and practices will equip us with weapons of defence in any emergency. But the great majority of non-Catholics will never approach us. They are contented to believe that the Catholic

Church is the "Beast" of the Apocalypse, the greatest enemy of civilization, the one obstruction to the progress of science and knowledge. What, then, can we do? We must carry our propaganda to them. We must educate them by sending Catholic papers and pamphlets into their homes.

The spirit of hate and of bigotry is, certainly, not to be found in Catholic books and newspapers. If this literature finds its way into the home of the non-Catholic, even if he be a rabid bigot, he will take it up expecting to find food for his prejudice. His amazement at finding nothing but a clear exposition of the doctrines and practices of the Church will be a great step toward his friendship. If, then, repeated investigations of Catholic writings are attended with the same results, it will not be very long before this non-Catholic will welcome the advent of Catholic periodicals, and will even subscribe to them. The truth of these assertions has frequently been confirmed

by letters written to the Editor of "Our Sunday Visitor."

The lay-apostolate offers a fruitful field to the educated Catholic. Leaders! Catholic leaders! That is the great need of our time. And we cannot emphasize too strongly the need of advanced Catholic education. What a magnificent lay-apostolate America would have if all our prominent Catholic men and women were schooled in the truths of their religion! What strength and power the Church in America would enjoy if our prominent Catholics would have the courage of their convictions! We see them rallying to the support of favorite politicians. With fiery zeal and splendid oratory they brave the anger of their political opponents to defend their party's leader. But let the Church be attacked, let laws be suggested to deprive her of her liberty, and these former moral giants have been shorn of their strength and turn cringing cowards. Is it because they do not love their Church?

Is it because they would not defend her with all their might? No, it is because they realize that here is a field where they may be confounded by the enemy. Why? Because their education on matters Catholic has been neglected. In a word, they do not know enough about their Church and her rights to venture to defend her publicly.

For the same reason Catholics let pass many golden opportunities to enlighten some well-intentioned inquirer. The educated non-Catholic has the objections against the Church at his fingers' ends. The prominent Catholic, who has been educated in a non-Catholic institution, has not been equipped with the means of defence. Consequently he avoids argumentation. And for that reason the opportunity is forever lost of winning many socially and commercially prominent Americans for the Church.

To win Americans for the Church and for God is our great program. But let us remember that we of ourselves can do absolutely noth-

ing. The grace of God is a condition without which faith is impossible. Our apostolate, therefore, will demand fervent prayer and good works to this end. Let us implore our heavenly Father daily, and let us seek the intercession of the immaculately conceived Virgin Mother, the Patroness of the United States, for the great gift of faith for our countrymen.

Do we seek the greatness and the perpetuity of America? Yes, we long for it, we desire it with all the fervor of our hearts. Then let us work together, seventeen million strong, to make this the favored nation of the world, a nation of men and women bound together in one faith, one heart, and one soul.

CHAPTER VIII

THE PROBLEM OF PROBLEMS

Socialism vs. the Catholic Church. Christian Democracy the Hope of Nations.

THE greatest problem that the nations of the world face is the task of relieving the strained relations between the rich and the poor, between capital and labor. At present only one power with authority and prestige offers a true solution; it is the Catholic Church.

Thousands, yes millions of men have rallied around the standard of socialism in an endeavor to secure justice for the workingman. However, it would be false to assume that all are socialists in the orthodox sense of the word. In his book on "The World Problem," Father Husslein states: "Socialism, in its complete acceptance, postulates in the first place the absolute ownership of the land." And again he

declares that, "together with the destruction of the wage system, orthodox socialism proposed the complete abolition of all profit, rent, and interest." The great majority of our workers who call themselves socialists are in reality not in sympathy with the doctrine of public ownership of all land and means of production. Speaking of the vagueness of socialism as proposed by propagandists, Father Husslein, in the above-mentioned work, directs attention to the fact that "the points most earnestly insisted upon by party politicians and in party platforms were often those least connected with socialism. Men, merely incensed at the abuses existing under the capitalistic system and eager to establish a more equitable distribution of ownership and a sound social legislation, which would make impossible the exploitation of unskilled labor and the open robbery of the long-suffering public by a few unconscionable capitalists, straightway imagined themselves to be socialists. It was in reality the fire of Catholicism that was burn-

ing at their heart, and they mistook it for socialism, Faith alone was wanting."

If socialism were merely an attempt to better the working conditions of men and women, an endeavor to secure a more equitable distribution of wealth, an effort toward higher wages and profit-sharing, the Catholic Church would at once endorse socialism. For the Gospel demands just wages and condemns exploitation. But, as a matter of fact, the Church and socialism are diametrically opposed to each other on the question of property rights. The Church insists on the right to own property and means of production. Socialism denies this right and approves only of public ownership under the socialistic state.

But what calls forth the most bitter antagonism of the Church against socialism is its materialistic philosophy. Almost every product of the socialist print-shop ridicules the belief in the supernatural. In its philosophy lies the greatest danger of socialism. From this philosophy, that denies God and the ultimate

foundation of law and authority upon divine law, flow numberless evil doctrines that threaten the very foundation of society. The evils of our times, the oppression of labor, the greed of capitalism, would be superseded by a tyranny unparalleled in the chronicles of the world.

Conditions in the world to-day demand action without delay. Pope Leo XIII sounded the warning in his encyclical on Christian Democracy: "The condition of things at present proclaims, and proclaims vehemently, that there is need for a union of brave minds with all the resources they can command. The harvest of misery is before our eyes, and the dreadful projects of the most disastrous national upheavals are threatening us from the growing power of the socialistic movement." The great Pontiff's prediction of national upheavals has partly come to pass. His solution for the evils of class-hatred is the propagation of Christian Democracy. Christian Democracy would stand between the extremes of so-

cialism and the excesses of capitalism. It would leave no stone unturned to secure justice and charity for the poor and for the working classes, and would, at the same time, impartially guard the lawful rights of those in just possession of property. For many years the Catholic Church has carried on war against socialism and its destructive principles. She fought alone. To-day she is vindicated for her stand against this adversary of Christianity. From every pulpit in the land we are hearing anarchy and bolshevism denounced. These are but the natural outgrowths of the materialistic conception of history, that rejects God, the Foundation of law and authority.

Combating socialism alone will not solve the world problem. And the Catholic Church is not contented with this program. She claims, and she bases her claims on history, that all that is good in socialism, all that would tend to ameliorate conditions and fill the chasm between capital and labor is her property, albeit robbed of its spirituality by socialism.

The medieval guilds, under the protection of the Church, afforded workingmen better living conditions, more protection in sickness and disability than any economic system has offered since the Reformation suppressed these guilds as superstitious institutions.

Speaking of the medieval guilds of mining trades in Saxony and Bohemia, H. Achenbach (*Gemeines Deutches Bergrecht*, I. 69, 109.) says: "No politician or socialist of modern times can suggest a labor organization which will better accomplish the object of helping the laborer, elevating his position, and maintaining fair relations between employer and the employed than that of the mining works centuries ago." According to the statutes of these guilds the laborer's interest was wonderfully guarded. Our so-called modern demands for miners such as ventilation of pits, eight-hour work-day, hygienic conditions in the mines, bathing houses, care of sick and disabled—all these benefits were secured by the craft guilds. These guilds would not have

attained such remarkable success had not the Church guided and protected them. Her infusion of the principles of Christianity, above all her mandate of charity, was the strength and success of the guilds.

The Christian Democracy, such as the Church proposes to assuage the ills of our times, would satisfy the just demands of labor; but, on the other hand, it would also protect the rights of capital. It would proclaim the universal brotherhood of man in the only true sense of the phrase, that all men are the children of God, one and all redeemed by Christ. It would teach labor and capital alike that we have no lasting dwelling on earth, but that all men have been created for a better life, for which the present is but a preparation. Christian Democracy is the only remedy that can heal the festering wounds that threaten the life of society.

Let me close this chapter with a paragraph from Father Husslein's chapter on "Social

Democracy": "Perfectly to accomplish our mission we have need above all things of social education. Literature and lecture courses are indispensable, but there is also an imperative demand for Catholic schools of Sociology. The Church has fully understood this important fact, and hence the many institutions now devoted to this higher purpose. Individual action will no longer suffice. Scientific knowledge and scientific training are everywhere desired. Catholics must be in the van of progress and they can be so only through a thorough system of social education."

Catholic Books on the Social Question:

Socialism. By Cathrein-Gettelman.

The Fallacy of Socialism. By A. Preuss.

The Morality of Modern Socialism. By John J. Ming, S.J.

The Religion of Modern Socialism. By John J. Ming, S.J.

The Catholic's Work in the World. By Father Husslein, S.J.

The World Problem. By Father HUSSLEIN,
S.J.

Socialism and Christianity. By Right Rev.
W. STANG, D.D.

CHAPTER IX

THE SPIRIT OF THE TIMES

Worldliness. Danger of Moving Pictures.
Restore the Christian Family.

How often have you heard old people say, "Children are not as they used to be"? Neither are mothers and fathers as they were in times of old. The Spirit of God breathed in those simple homes of our forefathers. The daily labors were performed in order to live, not to get rich. The simple and modest dress of both children and adults gave proof of the purity that sanctified their hearts. The old Catholic homes, modest and unpretentious, boasted only of the images of the saints and of the crucifix as adornments.

But times have changed. We live in a new age, with new customs and new distractions. It is the age of the new humanism, worldliness.

The spirit of our country, that of business and rapid money-making, has seized us all. Everywhere it is hurry and work. Even girls of tender age are employed in the manufacture of the things that we use and eat. In consequence, there is a demand for relaxation from the straining labors of the factories. After working hours the places of amusement are crowded with men and women, boys and girls, seeking relief from the tremendous nerve-strain of the day's arduous work. Within a stone's throw of our homes are the moving picture theaters and dance-halls. Alas, these places of amusement are only too often hot-beds of sin and vice. The moving picture screen teaches sin. We need but to cast a glance at the theatrical announcements in the daily newspapers to be convinced that pictures with such titles and sub-titles and with such comments are anything but wholesome for the growing children of our race.

The following is a summary of observations made by the Secretary of the Board of Cen-

sors of Pennsylvania, as adduced by Father Garesché, S.J., in an article in the *Ecclesiastical Review*, vol. lx, No. 3: "Seventy-five per cent of all the films which are now being made and shown have to deal with some topic connected with crime, violence, or villainy of one sort or another. Twenty per cent of the films are what is called slapstick comedy, rough and vulgar burlesque, without any elevating note, and sometimes with very little reasonable entertainment. And *five per cent* of all the films that have come under observation are educational." What a terrible indictment against the moving picture theaters!

The modern dances, even those that can lay some claim to beauty and grace, are frequently prostituted and made grievously sinful. What does all this mean for the Christian family? It means that religion will be put aside; prayers will be forgotten; and household duties will be neglected.

The danger for the nation is apparent. Destroy the sanctity of family life, deprive fa-

thers and mothers of their control over the behavior of their children, and the nation, robbed of its main supports, will collapse.

The Church of God sounds the warning: back to the hearths of your forefathers; restore the Christian family. But how can this be done? We cannot go back to ages past. We cannot change the times. Alas, we cannot change the worldliness that animates our age.

These are, indeed, trying times and may be compared to those dreadful hours experienced during a storm on the ocean. When the ship is tossed by the furious waters of the sea, and the tremendous strain threatens to tear its bulk asunder, the instinct of self-preservation asserts itself among the passengers. Thus, too, as we see the endless rounds of revelry, vice, and sin in our cities, and as we become more and more convinced that untold numbers of our fellowmen are plunging down to eternal ruin, we might say, "Let them go, their fate is of their own choosing; we will save ourselves."

But is that the spirit of the follower of Christ? And what, then, is to become of our glorious country, our beloved America? Can any one or anything halt the onward march to ruin and destruction?

The moving picture theaters and dance-halls are here to stay. The only thing that can be done is to regulate them and compel proprietors and managers to cease producing that which is vile, vicious, obscene, and vulgar. A board of moving picture censors in every state would accomplish a great deal of good. At present but a few states exercise censorship. Their experiment has proved to be very satisfactory. Supervision of the dance-halls by local officials and the banishment, by law, of the animal and other vulgar dances is greatly to be desired.

Catholic men and women should, through their societies, protest vigorously against the abuses of the "movies" and the dance-pavilion. They should demand censorship and supervi-

sion. It is a duty they owe their children, their Church, and their country.

But as in all other reforms, begin at home. Return to the old customs of daily prayers before and after meals and evening prayers in common before retiring. Tear down those profane and impious pictures that adorn the walls of your home, and replace them with the images of Our Saviour, of His holy Mother, and of His saints. Go draw from that incomparable source of strength, of will-power and of virtue, the Holy Eucharist. The way has been opened to you for frequent holy communion. And it was precisely as a remedy for the worldliness of our times that our late Holy Father Pius X invited Catholics the world over to go frequently, daily if possible, to communion. Let the fathers and mothers set the good example. Let them insist upon, at least, monthly communion by their sons and daughters. Thrice blessed is the home that harbors frequent communicants. There the Spirit of God dwells and rules.

CHAPTER X

MIXED MARRIAGES

Three Reasons for Their Condemnation.

THAT the Church is unalterably opposed to marriages between Catholics and non-Catholics needs no further demonstration. But to many the reasons for such bitter opposition may not be known, or at least not sufficiently understood. Let this chapter, therefore, be confined to a calm consideration of the weighty reasons that have guided the Catholic Church in her firm stand against so-called mixed marriages.

For the sake of clearness, let us in all cases suppose the man to be Catholic.

Naturally, the first objection to a union of a Catholic with an heretic or an infidel in the holy bonds of matrimony is the grave danger of loss of faith by the Catholic party. Even

though we presume the non-Catholic to be of exceptional moral character, we cannot deny that she holds but little reverence for the sublime truths of our religion. She cannot, for instance, even approach a true appreciation of the value of the Holy Eucharist and the Sacrifice of the Mass. And, consequently, although she may intend no malice, her attitude toward these holy mysteries cannot but exert an influence upon the faith of the man who loves her as his greatest earthly treasure. Then, again, we cannot hope that she will strive, with the conscientiousness of a Catholic, to encourage her husband in the observance of his religious duties. It is, indeed, a rare exception when a non-Catholic wife urges her Catholic spouse to frequent the sacraments, to attend Mass on Sundays, or to observe the fast and abstinence days. Rather the contrary is to be expected.

But granted that the wife does not, by any direct act or endeavor, draw the Catholic husband to apostacy, her influence, even though it be negative, will most assuredly lessen his re-

ligious ardor and devotion. It is but the natural outcome of a union of two opposing beliefs in the intimate relationship of matrimony.

One may object: May not the Catholic party, by the same mode of reasoning, exercise an influence over the non-Catholic wife and lead her to the true Church and to salvation? Certainly, this may happen. But the experience of priests and missionaries overwhelmingly denies that this happy ending actually transpires, except in rare cases. For it is far easier to lead one away from a life full of religious duties to a less burdened existence than vice versa.

The second grave reason for the Church's condemnation of mixed marriages is the danger for the faith of the children of such unions. Presuming the mother to be non-Catholic, the danger is all the greater. Not for a moment would I assert that a Protestant or any other non-Catholic woman is unfit to raise a child. But I declare most emphatically that she is not capable of rearing a child for the Catholic

Church. It is on the mother's knee that the weal or woe of a human being is prepared. But a person's greatest welfare is the salvation of his soul. If we could accept all religions as equally good, there would be little objection to mixed marriages. But because we know, and know most positively, that the Catholic Church was solely entrusted with the means of salvation, we cannot allow a child of ours to be educated to any other than the true religion. Even non-Catholics will admit that they do not possess the ability to impart to a child those habits and practices which are essentially Catholic. The very nature of mixed marriages, therefore, clearly admits the danger of perversion of the offspring.

We have heretofore presumed that the non-Catholic party was of good will. But what if that person proves to be a bigot? What if, deep down in her heart, she has vowed never to keep the promise she was compelled to make in order to marry a Catholic? And alas, the

saddest chapter in the history of mixed marriages records just such consequences, and that not rarely.

The Church in America has gained tremendously within the last fifty years. Which increase is due, no doubt, in a great measure to immigration from Catholic countries. But who can estimate the losses within the same period of time as the direct result of the experiment of rearing children under two masters teaching opposing doctrines?

It is with a sad heart and with great misgivings that the zealous parish priest applies for a dispensation for a mixed marriage. He has seen the fruits of such unions. He knows what he may expect from every new venture.

The third, and not the least grave, reason for ecclesiastical opposition to mixed marriages is the sacrilege implicitly involved. For we must know that the contracting parties of matrimony administer to each other the sacrament. The Catholic party, therefore, admin-

isters a sacrament to an heretic or to an infidel, and conversely receives the sacrament from such.

And if all success and all happiness in married life depend upon the blessing from on high, what then can be the blessing of a mixed marriage? To embark upon this holy state of life, which is attended by so many and such great responsibilities, by taking part in a sacrilege will surely not call forth the blessing of God.

Why, then, does the Church permit mixed marriages? She does so only to avert greater evils. Her dispensation is dependent upon most rigid conditions, to wit: That all children born of the marriage be reared in the Catholic faith; that the Catholic party enjoy full liberty in the practice of his or her faith; and that the Catholic strive to bring about the conversion of the non-Catholic husband or wife.

To the preceding may be added that the great danger of mixed marriages is at hand when acquaintanceship is formed between

young men and young women. The Catholic young man or young lady of character will at once be on guard. If there is a reasonable hope for the conversion of the non-Catholic then let the conversion take place and prove itself sincere before the promise of marriage is given.

But upon the parents, above all, falls the duty to guard the welfare of their sons and daughters. They know from experience what goes to make up matrimonial happiness. They are more quick to apprehend the danger of a mixed alliance. "Love is blind" is an old saying; but the history of marriage failures has fully demonstrated its truth. Young people will not see dangers ahead. The future is to them always a romance in the fragrant bowers of roses. With firm authority the parents must watch over the young in the critical period of their lives, and lovingly, but also conscientiously, guide them on the path that leads to earthly happiness as well as to eternal beatitude in heaven.

CHAPTER XI

SEX HYGIENE OR PURITY

Fallacy of Sex Education. Shame and Modesty as Inculcated by Religion the Only Safeguards.

LIKE a cancerous ulcer gnawing at the vitals of our great nation is the ever increasing, ever expanding affliction of the flesh, the so-called social disease. Everywhere leaders of men are alarmed at the dread consequences that threaten the manhood and womanhood of this country. The disclosures of prevalent conditions as made apparent during the physical examinations of men for military service have tended only to augment the fears and anxieties of those who have America's welfare at heart.

Something must be done, and done at once, to stem the tide of pollution that threatens to

engulf the virility of the land. Are the States asleep? Is the Federal Government unmindful of the dread calamity that seems to be rushing onward with ever increasing force and velocity? Happily those in charge of our national and State health organizations are aware of the dangers that lower above us, but unhappily for the nation they have failed to find the proper remedy.

Sex hygiene is the solution proposed by health boards. Public instruction in detailed sex hygiene in our public schools should prevent the spread of venereal diseases. But to prevent an effect it will be necessary to frustrate the cause. In the last analysis, therefore, it will be necessary to abolish the sexual sin. Will education accomplish this end? Let us see. To depict before a boy or girl detailed descriptions of the sexual organs and their functions will leave on the phantasy of these children plenty of food for the working of their imagination. It certainly will be admitted that boys and girls of school age have

a most impressionable phantasy. Their imagination will be filled with sensuous pictures; the psychological consequence will be, not the prevention of sexual sin, but its actual perpetration. At best, the teaching of sex hygiene will raise a sanitary race, but never a virtuous people.

If America witnesses the appalling conditions of physical and moral rottenness among her men and women, she has only herself to blame. A sentimental religion has been substituted for a religion of virtue, of commandments and of sacraments. The doors of the theaters are thrown widely open to the young and to the old, to the morally corrupt and to the undefiled, where the seeds of sexual sin are freely sown and carefully nurtured. The great majority of the films shown in our moving picture theaters are unfit to be seen by decent men and women, not to speak of impressionable children. Marital infidelity, sensuousness, suggestiveness, irreverence for the sublime position of woman in God's creation:

these and other outrageous liberties have filled the minds of men and women, of boys and girls, with thoughts that revolve about but one subject, the primal passion of man. Can we wonder that sexual sins have been the results? Can we still be amazed at the tremendous increase of venereal diseases?

And now, to aggravate matters, the State and Federal boards of health purpose to show films to educate boys and girls in sex hygiene. As though education were identical with morality!

No, not education is needed, but God is needed. But, here again, we see the fallacy of our popular system of education. God and religion are banished from the schools. How can character be developed in our children? Character is needed more than anything else, the character that is built upon the firm foundation of belief in an eternal God who rewards virtue and punishes evil.

God be praised, Catholic Americans can be proud of the boys and girls who attend the

parochial schools. For in these schools shame and modesty are inculcated, the greatest safeguards against impurity.

But our children will grow up and will come in contact with those who have not been schooled in modesty, whose virtue is nothing more than sex hygiene. Oh, that they may then continue as virtuous men and women. But we must aid them and aid ourselves to preserve the virtue of purity. We must shun those theaters that are no better than hotbeds of sin; we must carefully avoid the lascivious literature that systematically and diabolically educates to sensuality; but, above all, we must strengthen the will and the character at the source of strength, the Holy Eucharist.

Priests everywhere will bear witness that frequent communicants are, as a rule, modest and pure. This was the great object aimed at by our late Holy Father Pius X when he promulgated the decree on frequent communion.

Lead your sons and daughters to the fountain of holy purity; teach them to love that

virtue, which, above all other adornments, enhanced the beauty of the spotless Mother of God; do not hesitate to go on before your children giving a good example as sincere lovers of God's own sacrament of purity, and as earnest devotees of the Virgin Most Pure.

Here let me add the words of the Rev. Richard H. Tierney, S.J., addressed to the American Federation of Sex Hygiene: "Train your children's character. Teach them that purity is noble and possible, that vice is vile and carries with it its punishment, that marriage is inviolable, that the family is sacred. Your boys: teach them that their bodies are vessels of honor, the habitation of an immortal soul made in the image and likeness of God, redeemed in the Blood of Christ; train them from their early years to reverence womankind, to fall down in veneration before motherhood, God's sweet gift to women. Your girls: teach them reserve, modesty in manner and dress; tell, oh, tell them that in them, in their purity and self-sacrifice lies the hope of our beloved nation.

This done, carry your campaign further. Purge the press, cleanse the novel, elevate the theater, abolish animal dances, frown on co-education after the age of puberty. In the words of St. Paul: 'Be instant in season, out of season; reprove, entreat,' so that all men may realize the great obligation of life, which is to know God and do His behests."

CHAPTER XII

OUR PRIDE AND OUR HOPE

Modesty in Catholic Women.

THE unmistakable trend of modern society toward ruin, constantly before our eyes—the dens of vice and corruption thriving on the blood of our youth—the truly pagan degeneracy noted in the garb of women—the question naturally arises, is there any power, any force that can save our country from the ruin that inevitably follows in the wake of lust and vice? God be praised, a bright star of hope shines through the murky clouds that envelop us. That shining star of hope is our glorious Catholic womanhood.

Even though society has emptied the cup of pleasures, even though she sits in the drunken stupor of corruption, her case is not yet hopeless. A good Catholic womanhood will restore

her to some semblance of dignity. Catholic women can raise the standard of American morals; they can crush the head of the serpent that has misled humanity with the promise of joy and happiness only to drag it down to damnation.

What, then, is required in the Catholic woman if she would be the saviour of our race and our hope for the future? Those virtues which shone like brilliant jewels in the diadem of Mary our Mother must be reflected in her, but pre-eminently the virtue of modesty. The Catholic girl or woman must be known to all the world as modest in her speech, modest in her dress, and modest in her deportment.

What a sad impression is left upon those who honor Catholic womanhood when they hear from the lips of Catholic young girls or married women words and jests, suggestions and allusions, that are fit to be heard only in the brothel! To be sociable and friendly, they debase themselves and stoop to the amusement of the gutter-wench. Our growing boys

should be taught to honor womanhood and motherhood. But how can they honor that which dishonors itself?

We know that a godless system of education has reared a godless race of girls and women. We know that modesty of speech is an unknown quantity in modern feminine circles. But our Catholic womanhood must redeem society. Our girls and women must defend the right of woman to the title of the Flower of Christendom. But then beware of that vile habit of immodest speech. Can we imagine the lily thriving in dark and filthy corners? Much less will the Catholic woman attain that beauty and splendor which only a pure heart can give if she indulges in immodest language.

Immodesty in the dress of women is another sad feature of modern public life. How long will free American girls and women be the slaves of those godless fashion-masters of Paris? Whatever is designed in that city must needs be copied by every girl and woman in

the world. The slavery of fashion is humiliating enough. But what are we to say of the ruination it brings to thousands of immortal souls? What can be the purpose of a fashion in dress that needlessly exposes the body to public gaze? What else can be its purpose but to attract attention? And the method? By fanning to flame the passions that smolder in men's breasts, by arousing all that is coarse and sensual in them, women hope to draw the eyes of men upon themselves. But the Catholic woman who has the least spark of self-respect, and who hopes to be considered as modest, cannot imitate these debasing fashions.

Recently an endeavor was made to organize all Catholic dressmakers into a league that would refuse to abide by the fashions that call for immodest gowns. By all means let the league be formed, and great power to it. Not only should there be a league of Catholic dressmakers, but a moral union of all Catholic girls and women who would emphatically protest against the scantiness of the modern garment,

and refuse to abide by the dictates of Paris makers of styles.

However, immodesty in speech as well as in dress is but an indication of the condition of the heart. It is, therefore, an absolute requisite that our Catholic women be pure of heart. For some unexplainable reason purity is expected more in a woman than in a man. When a woman has lost her purity she has lost her all. Society, even though it reeks with the stench of impurity, condemns her. In the case of a man's fall the world is quick to forget.

Therefore, if the Catholic girl or woman is to occupy her rightful place—if she is to be the saviour of our corrupt race—if she is to heal the festering wounds that threaten the life of our republic—she must be a woman of unstained purity; she must model her life after that of the Mother of God.

With pride we point to the beautiful examples of purity to be found among our Catholic girls and women. But with anxiety and fear we note the ever increasing danger for

modesty produced by the constant contact of many of our girls and women with those of their sex who have not the inspiring example of the Virgin Mother to guide them.

The factories, the stores, the many places of employment, where girls of all standards of morality are thrown together, cannot fail to put many temptations in the way of Catholic girls. The present-day amusements, above all the filthy pictures that are shown on the screens, have left their indelible mark on maidenly modesty. But, then, the need is all the greater that Catholic girls and women set an example of virtue and purity. Let them be faithful in the observance of their religious duties; let their deportment at all times, their dress, their actions, proclaim to all the world that a heart of purity beats within their breast. Their good example cannot fail to produce a wholesome effect upon others. The world will be all the better for having known pure women. And America will have always within her boundaries the seed of a purer race, and the hope of better generations to come.

CHAPTER XIII

EVOLUTION

Atheistic Evolution Condemned. Descent of Man from Brute Rejected.

THE following three chapters on Evolution, Spiritism and Freemasonry are offered the American Catholic reader, because the author of this book considers these doctrines most formidable hindrances to the progress of the Church in America. Although the three have nothing in common, either one may be a powerful ally of the Fiend of Darkness in his efforts to frustrate the fruits of Redemption.

To understand the origin and meaning of the theory of evolution it will be necessary to study the causes that led philosophers to propose it. The philosophy of thinkers and sages who were not guided by divine revelation gradually became the philosophy of materialism.

The doctrine of materialism proceeds from the fundamental premise that everything in the universe, from the inanimate objects through all the grades of beings even to man, proceeds from an eternally existing matter, which gives all beings origin and existence. I do not propose to treat here of the various branches of materialism, nor to give a philosophical refutation of its error. Suffice it to say that materialists are unable to give us an adequate reason for the eternal existence of matter. And since an effect demands a proportionate cause, the theory refutes itself.

Philosophers, since the beginning of the world, have striven to banish God from the universe, and perhaps at no time have their efforts been attended with greater zeal than in the last century which produced Fichte, Schelling, Haeckel, Darwin, Huxley, and others. But if there is no God, how can the existence of beings be explained? How explain the great variety of species in every kingdom of beings? How account for the great variety

of purposes for which living and inanimate things seem to exist? The godless sages propose to us the philosophy of materialism, of the eternal matter whose motion is also eternal, from which all things have been derived.

Materialism naturally produced the theory of evolution. Now in order to understand the position of the Church in regard to the theory of evolution, it will be necessary to consider evolution in its various phases. Considered scientifically, that the various plant and animal kinds have gradually developed from less perfect specimens, existing in former periods of time, this theory would not necessarily deny the creation of the original types on the part of God. There is, therefore, no objection to this system, for the Scriptures do not reveal to us the forms of the original plant and animal creations. Knabenbauer, in an article in "*Stimmen aus Maria-Laach*," Vol. xiii, p. 72, stated that "there is no objection, so far as Faith is concerned, to assuming the descent of all plant and animal species from a few types."

If we understand the theory of evolution as the gradual development of the whole universe brought about by natural laws, there is nothing in this belief that contradicts our Faith, as long as we recognize God as the Creator of the early beginnings from which the plant and animal kingdoms, as well as the geological development, proceeded. Suarez says: "God does not interfere directly with the natural order, when secondary causes suffice to produce the intended effect." (*De opere sex dierum* II, ex N. 13.)

But the atheistic theory of evolution, which supposes that all species and varieties of the plant and animal kingdoms and the inanimate beings in the universe were evolved from an eternally existing original mass of matter, denies the Creator and is, therefore, untenable.

The most dangerous phase of the theory of evolution is, perhaps, that which also includes man in the descent of beings from original species essentially different. We have been led to believe that Darwinism and the theory

of evolution are identical. However, the theory of evolution existed long before Darwin. He acquired his fame by proposing it in a new light. It was his contention that all existing beings were evolved by a process of elimination called the survival of the fittest in the fight for existence. Inasmuch as Darwin bases his system of descendency on the atheistic principle of evolution which denies a personal Creator, the Church cannot endorse him. But even as a theory this form of Darwinism leaves much to be desired to make it scientifically sound. It has been truthfully said of Darwin, "he has not proven his theory by facts, but merely enveloped it with facts."

Most pernicious, in its effects on modern philosophy, has been the application of Darwin's theory of evolution to man. I have known of teachers in public schools who brazenly told the pupils that man was originally descended from the ape. This ruinous doctrine is inculcated in the literature that finds its way to our public libraries. News-

papers frequently refer to the descent of man from the brute. And thus the opinion of the world has been molded, so that in our day the Darwinian theory of man's origin is commonly accepted by the learned and by the untutored. And yet what a world of folly this doctrine discloses! Aside from the fact that absolutely no proofs have been offered either by Darwin, Haeckel, or by any other theorist, this system of explaining man's beginning must be rejected by those who believe in the immortality of the soul. Certain it is that apes and other like animals have no soul and never have had an immortal principle of life. The soul is simple and can neither be generated nor developed; its existence postulates a creative act. There would be no very great objection to the theory that the body of man had reached its present state through natural development by natural causes. But there is no adequate proof for this speculation. And since it is entirely out of the question that the human soul could have been derived by evolu-

tion from the brute, the theory of Darwin, as applied to the origin of man, must be rejected by every Christian.

In the beginning of this chapter mention was made of the evil influence of evolution as a hindrance to the progress of the Church in America. Certain it is that Americans are, as a rule, thoroughly imbued with the principles of atheistic evolution. And for that reason the doctrines of the Protestant bodies have varied to such a degree that very little faith is necessary for membership. Religion is no longer the great medium for leading immortal souls to God, but has degenerated into becoming merely a union for mutual service to make the world a better place to live in. Material comforts and material gains are sought and no thought is given to the future. It is the materialism that conceived the pernicious doctrine of man's descent from the brute.

American Catholics, therefore, owe it to themselves and to their fellow-men to oppose the spread of the theory of atheistic evolution.

The safest and most efficacious means of counteracting the evil influence of this materialistic doctrine is education in the truths of the Church of God. Again we are brought face to face with the pressing need of Catholic educated men and women, and the desirability of the wide spread of Catholic literature.

CHAPTER XIV

SPIRITISM

Cause of Spiritistic Phenomena. Effects of Spiritism Upon Body and Soul.

Is spiritism really an obstacle to the spread and expansion of the Church in America? According to Rev. D. I. Lanslots, O.S.B., in "Spiritism Unveiled," "Mary Longley, secretary of the National Society at Washington, said that there were in the United States twenty-five thousand militant spiritists. Ten thousand mediums are at work, and the eighty-two churches possess property valued at more than fifteen million dollars." These figures may seem trivial in proportion to our population. But be it known that spiritism in America is in its infancy. We may, shortly, look for a tremendous increase in the number of its devotees. The morbid desire to delve into the

mysteries of the unseen world is abundantly satisfied in spiritism. And as the reports of spiritistic manifestations are multiplied and spread throughout the land, the number of the curious and superstitious who will flock to the séances will grow. Men of more than ordinary mental acumen have taken up the study of the spiritistic mysteries, as, for instance, the novelist A. Conan Doyle. Their influence in the spreading of the doctrine cannot be overestimated.

Now what is our stand on spiritism? In the first place, it would be folly to wave aside the whole question with the declaration that spiritism is nothing more than a cunningly devised system of deception. True it is that much of the mysterious connected with certain séances is fraud produced by natural causes. But, on the other hand, we cannot deny that there are many instances of spiritistic manifestations on record which, beyond a peradventure, have been produced by preternatural causes. Thus, for instance, Professor

Crawford, in "The Reality of Psychic Phenomena," adduces a long series of experiments which were carried on with every scientific precaution against fraud and deception.

The questions for us to settle in order to determine the influence of spiritism on religion, is what are the causes of these spiritistic phenomena and what effects do they produce upon men? To answer the first question let us see what are not the causes.

It is undoubtedly false to assume that the so-called spirits who appear at séances and produce table rappings, etc., are the souls of the dead. Although God may for some weighty reason permit the souls of the dead to appear to their relatives or friends, He, most assuredly, would not permit discarnate spirits to manifest themselves under circumstances that are ridiculous, that are harmful to souls, and that sometimes even bear the stamp of immorality. Thus, we have records of spirits causing an infernal racket; they quarrel among themselves; they even design obscene pictures

on paper or on boards. Sometimes the spirits openly avow their hatred for everything Christian. They deny the existence of God, only to retract their blasphemy under pressure. Allan Kardec, an exponent of spiritism, tells us, in his "*Livre des Mediums*," that "some spirits are real hypocrites; along with many good things they suggest with studied perfidy lying assertions for the purpose of deceiving the good faith of their hearers."

Could we conceive the possibility of our beloved dead returning in a spiritistic séance to ridicule religion, to lie brazenly, to suggest and perpetrate immodesties? Surely the spirits who appear under such circumstances are not those of our dead.

One might object that they must be discarnate spirits, for they have the same handwriting, and what can be seen of them strongly represents the persons they profess to be. However, the matter of imitating handwriting and of assuming certain appearances is not a difficult problem for spirits.

We must admit that these spirits, whoever they may be, are intelligent and are also free. Now there are only two kinds of spirits, the good and the bad. Eliminating the possibility of good spirits producing phenomena that lead men into superstition and even infidelity, there is but one conclusion: the fiends of hell employ the credulity and the superstition of human beings to lead them away from God. Satan has sworn eternal hatred and revenge against God. His revenge is the destruction of immortal souls. In this light we can readily believe that the evil spirit would not let such an opportunity pass whereby he could deceive men freely on the questions they so eagerly desire to have answered.

And what about the effects of spiritism on human beings? It is most pernicious in its influence on faith and morality; it also brings about the ruination of bodily health. Regarding the influence of spiritism on faith, Father Lanslots says: "One of the first sad effects of spiritism is for all Christians the *loss of faith*,

the hardening of the heart, and the eternal wreck of the soul." Isabel C. Clarke's novel, "Whose Name Is Legion," although not a scientific treatise on spiritism, is an excellent portrayal of its baneful effects on the soul of man.

But no less alarming are the consequences of spiritistic meddlings affecting the health of the body. Dr. Lapponi, private physician to the late Pope Leo XIII, in his work, "Ipnotismo e Spiritismo," says: "Spiritism blunts or abnormally exalts the mental faculties, and thereby produces very serious nervous troubles." Again he says: "Many of the most famous mediums, and not a few of the regular attendants at spiritistic séances, have died insane, or neuropathics, or victims of progressive paralysis." The following from Father Lanslot's book reveals to us the frightfulness of the consequences of spiritistic practices. "When the craze of the turning tables came into vogue, there was a great number of cases of nervous excitement or exhaustion among those who

formed chains. Sometimes, indeed, these effects were only temporary, but often permanent, and with the saddest consequences. The sight of the turning tables is known to have brought about in children nervous attacks, commonly called St. Vitus' dance. Mirville assures us that many patients were sent to the insane asylum at Bicêtre for over-indulgence in spiritistic practices. Victor Henaquin tells us that nervous shocks at these séances unbalanced the mind of his wife. Eliphas Levi, the great spiritist, assures us that it (spiritism) may produce not only insanity, but many other incurable diseases. When the poor sufferer is aware of it, congestion of the brain generally ends his life."

Spiritistic apparitions constantly advance the doctrine that there is no hell. Suicide is suggested to devotees as a means of arriving at a better world. The result is that suicide is the frequent ending of the spiritist.

Can we behold these amazing facts concerning spiritism and not apprehend its evil power

as an obstacle to the spread of the religion of God? Many who might otherwise have been won for the Church are captivated by the evil spirits. Many, who perhaps sincerely seek the truth, find their way into a spiritistic assemblage and accept what they hear and see as revelation. The power of the evil spirits in India has made the advance of Christianity in that country almost impossible. That same power will lead many Americans on the treacherous path of superstition to false beliefs and to hatred toward the one true Church of God. The snare is skillfully and cunningly laid by the arch-deceiver; immortal souls are led away from the Light and from the Truth, to the darkness and despair of satanic possession. Satan has his revenge.

A glance at the proceedings of one of the spiritistic séances recorded by Father Lanslots will confirm this assertion. In 1854 four priests, who had obtained permission from their bishop, and several other persons attended a spiritistic séance in order to acquire certain

information. To questions of the existence of an eternal hell a loud knock answered, No. To the question, Is Christ the Son of God? another loud knock signified, No. Later, in a following séance, the same priests compelled the spirit to retract his blasphemies, as follows:

“Q.—Is Christ the Son of God? Answer—No.

Q.—I command you to tell us whether you really know Him? A.—Yes.

Q.—The Father, the Son, and the Holy Ghost are three? A.—One.

Q.—One of the Three Persons has become man? A.—Yes.

Q.—Who? A.—The Son.

Q.—Do you realize His real presence in the Eucharist? A.—Yes.

Q.—Do you realize the eternity of the pains of hell? A.—Yes.

Q.—You lied to us then? A.—Yes.”

Here, then, we see that only under pressure, when commanded and adjured by God's

priests, can the truth in matters of belief be obtained from the spiritistic powers. What a world of abuse is here possible! How easy to implant in the hearts of men false doctrines seemingly coming from our beloved dead in the other world, but in reality the lies and blasphemies of the powers of darkness.

The danger of spiritism is now apparent. Catholic Americans must recognize it as an obstacle of no small proportions in the way of Church expansion in America. Our duty is clear. We must seize every opportunity to enlighten Americans and to reveal to them the true nature of the phenomena of spiritistic séances; we must also warn them against the perils for soul and body that accompany the practice of spiritism. Therefore, spread Catholic literature wherever possible; re-mail your Catholic periodicals and pamphlets; let the truth be known to all, and we may hope that, spiritism foiled in its endeavor to wreck men's souls and blight their lives, the Catholic Church

will be able to bring to them the knowledge that will satisfy the craving of their soul, and the happiness that conformity to the will of God alone can give.

CHAPTER XV

FREEMASONRY

American Masonry Hostile to the Church.
Unity of All Freemasons.

THE position of Freemasonry in American commercial, social, and political life is clearly indicated in the opening paragraph of the comprehensive work, "A Study in American Freemasonry," by Arthur Preuss. He says: "Among the varied influences that are ceaselessly engaged in shaping American ideas and molding American life, Freemasonry must, in all fairness, be conceded a prominent place. Its principles are scattered broadcast by our daily press; its labors for humanity are the constant theme of tongue and pen; its members are, in great part, our lawgivers, our judges, our rulers; even the presidents of our republic openly join its ranks; the educators

of our youth in school and university are often its adherents, and encourage among pupils societies which ape its secrecy and methods and prepare the young to become its zealous partisans in after life. To crown all, Protestant ministers and bishops are its initiates and advocates. To deny its influence among us would be to deny a fact plainer than the light of day."

We have, perhaps, met and have become intimately acquainted with many American Freemasons, and have found them to be men of unquestionable integrity, of charity and fidelity. The thought has, therefore, always recurred, why does the Church make so much ado about the danger of Freemasonry? If the masonic branches of South America, of France, of England, or of Italy are hostile to the Church, surely American Freemasons are a different lot. Influenced by the freedom of our country, the Masonry that thrives amongst us can be nothing more than a union for the promotion of good-fellowship and sociability.

But as a warning to those who admire the candor and apparent sincerity of Freemasons, let us refer to the instructions given to neophytes by the Order. In Mackey's "Masonic Ritualist," pp. 248-249, we read: "Behavior in presence of strangers not Masons:—You shall be cautious in your words and carriage, that the most penetrating stranger shall not be able to discover or find out what is not proper to be intimated; and sometimes you shall divert a discourse, and manage it prudently for the honor of the Worshipful Fraternity."

We could hardly expect Freemasons, with whom secrecy and silence are paramount virtues, to divulge to the uninitiated the mysteries, the aims, and the activities of their society.

It would be beyond the scope of this little book to treat the subject here comprehensively. Our object is to demonstrate that Freemasonry is an obstacle in the path of the Church's progress in America. We believe that this assertion will be confirmed by a consideration of

American Freemasonry as the outspoken enemy of the Catholic Church, and as part and parcel of that Freemasonry that wrought such spiritual havoc in France, which ruled with a tyrant's hand in South America and Portugal, which, in a word, holds sway in every land of the globe.

That Freemasonry seeks the destruction of the Catholic Church in America will be apparent from the words of American Freemasons. A souvenir of a Knights Templar Conclave held in Chicago is replete with utterances against the Church. Listen to this: "Let no true Mason forget that the day the enemy fulfill their openly declared purpose to 'make America Catholic,' that day is sounded the death-knell of Freemasonry. . . . Suppose every one of the two million Masons in America should follow the pathway of Masonic principles as I have tried to outline it; was wakeful; took notice; became well posted; and then *acted* accordingly; what would happen? In a single decade they could do what thirty thousand

Masons among forty million people have done for France, according to Catholic admission, namely, loosen the hold of this Italian Pope and College of Italian Cardinals now slowly strangling the life of the nation."

But lest these words be taken as merely a defensive stand of Masonry against the Church, let us see American Freemasonry at its best as the implacable enemy of the Church. In a work called "The Genius of Freemasonry and the Twentieth Century Crusade," J. D. Buck, an American Freemason, speaks to Americans. His introduction is addressed "To Catholics." He says: Catholicism and Freemasonry are "antagonistic to the last degree," and again, "the Mason everywhere is an enemy of Popery." Further on we read: "Masonry stands squarely and on well-defined principles for the precise opposite of Clericalism."

It will be difficult to convince some Catholics that American Freemasonry desires and strives for the destruction of the Church.

“Why,” they will say, “we have many staunch friends among the Masons, who display only the best of good-will toward us.” This may be true. But not all Freemasons are “illuminati”; not all of them have penetrated into the real purposes and intents of Masonry. It is by degrees that they arrive at the truth; and then only those who are deemed worthy are allowed to penetrate the mystic veils of the Order. This is attested by no less an authority than Bro. Albert Pike, in his instructions of the 17th degree Knights of the East and West (“Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry,” p. 246): “This is the first of the Philosophical degrees of the Ancient and Accepted Scottish Rite; and the beginning of a course of instructions which will fully unveil to you the heart and inner mysteries of Masonry. Do not despair because you have often seemed on the point of attaining the inmost light, and have as often been disappointed. In all time truth has been hidden under symbols and often under a

succession of allegories: where veil after veil had to be penetrated, before the true Light was reached, and the essential truth stood revealed."

Even though there may be many Masons who at heart are not in sympathy with the antagonism of Masonry toward the Catholic Church, this fact gives but little consolation when we know from the writings and allocutions of the highest degree members that "Masonry is antagonistic to the last degree."

But what will shed greater light on the relation of American Freemasonry to the Catholic Church is the intimate union of the American Order with the Masonic branches of European countries, where Masonry stands unmasked. In 1907, seven Scottish Rite delegates from the United States attended an international convention held in Brussels. At this convention twenty-one Supreme Councils were represented. All those countries, where Masonry has boldly declared itself against the

Church, had their delegates side by side with the delegates from the two American Councils. At this convention, as Bro. John C. Strother of the Louisville, Kentucky, Lodge, No. 400, F. & A.M., admits, a majority vote decided for atheism and bitter warfare on the Catholic Church.

Dr. Mackey, author of the "Masonic Ritualist" and other works, lets no opportunity pass to assert that Masonry is universal and is a union of common ideals.

These few facts which we have adduced will at once show the Catholic reader that American Freemasonry, just as the Masonry of other countries, is to all intents and purposes the sworn enemy of the Catholic Church. Those who are not blind to facts will need no further proof. But added to this, we have the numerous condemnations of Freemasonry by papal edicts, beginning with Clement XII, in 1738, down to our own times, when Leo XIII, 1890, again condemned the Order, and Pius X, in

October of 1913, proposed the successful battle with Freemasonry as the primal intention for the League of the Sacred Heart.

Allow me to end this chapter with the closing paragraph of Mr. A. Preuss' book, "A Study in American Freemasonry": "As for us Catholics, if we remain longer in ignorance of the true character and aims of American esoteric Freemasonry, and neglect to take the proper precautions, in obedience to the oft-repeated warning of our Holy Mother the Church, it will serve us right if the Masons succeed in obtaining the balance of power in the United States, as they hold it to-day in France, and treat us in America as our poor brethren are treated in that beautiful but unfortunate land."

CHAPTER XVI

CATHOLIC SOCIETIES

Organization of Our Forces Necessary.

As is well known to every instructed Catholic, certain secret societies are condemned by the Church, and a Catholic enters them only at the price of renouncing his religion. There are also many other societies which, although not expressly forbidden by ecclesiastical law, are not to be recommended to Catholics. Even if we would presume that these societies and clubs have nothing in their regulations and aims that is prejudicial to our religion, the fact remains that they cannot have a salutary influence on our spiritual welfare. This is evident, not only from the fact that their membership is made up of men or women of all creeds, but from the very nature of these organizations, which hold all forms of religion equally good.

But why should it be necessary for a Catholic man or woman to seek membership in such a club when, within the Church, we have such excellent organizations? The Knights of Columbus offer all that the social club can offer. As a member of this society, the Catholic is co-operating in a work that, from all indications, will be of great and lasting benefit to the Church in this country. Then there are similar associations for Catholic women. And every parish has its local clubs and societies that offer inestimable spiritual advantages in addition to the opportunity for social intercourse.

Organization is the watchword of our age. Note the strength of the various labor unions. Individual efforts in any direction often fail where united strength accomplishes a purpose. The enemies of the Church are organized. Note the network of Masonic lodges spreading over every part of the globe. They are separated by distances, by customs and language; but they are united in their aims, so that, ac-

ording to their own boast, a few hundred thousand in any country can control the destinies of millions.

If Catholics would defend themselves against these and other organized efforts against them, they, in turn, must be organized. First of all, the parish societies for men and women must flourish. Let every Catholic man and woman join one or more parish societies. Let them not only enter their names and pay their dues, but become active, zealous workers for God and His religion.

A federation of all the Catholic societies in the United States could be so strong and so formidable in defending the Church that Freemasonry and the host of secret associations would be powerless to prevent her progress.

But such a federation would at once reveal the imperative need of Catholic leaders. Here is the opportunity for men and women, who have had an advanced Catholic education, to perform real service. Let them, above all, seek membership in the parish societies. Let

them take active interest and furnish the Church with the leaders among laymen she so sorely needs.

No one can say that there are not enough Catholic societies. But one might object that they lack the "pep" and the ambitious spirit of secular clubs. This may be true in some instances; but why? Because of lack of leadership and lack of interest on the part of our people.

Can any one explain why the Catholic who is a member of some secular social club manifests such great interest in the club's affairs and takes so little interest in his parish society?

Give the Catholic Church in America thriving parish societies, a federation of all-in-one great organization and able, zealous, active leaders, and the Church will be the most powerful agency for good in the country. Her vitality and her strength will at once be an attraction for the fair-minded and a menace to the malicious. Bigotry would soon lie dead; the vulgar, vicious, and criminal theatrical pro-

ductions would be a thing of the past; the Church would flourish as never before and would be universally recognized as the mainstay of our nation.

CHAPTER XVII

THE SOUL'S VACATION

Retreats for Laymen.

IN this busy country of ours, where industry makes such great demands upon the physical strength of men and women, it has become a recognized necessity that workers be given a week or two of freedom annually to recuperate their energies. The time is called vacation. Relieved from the incessant strain of their labors, the vacationists rush to the country, to the mountains or to the seashore to forget, for a fortnight, the things that occupy their minds during the year. No one can doubt but that a pleasant vacation, amid new scenes, is a priceless tonic, one that restores energy to the body and activity to the brain. It is precisely the absence of business worries, the freedom from the strain of the day's usual

labors that makes a vacation so valuable in restoring energy.

But the soul, too, needs a vacation. The mind weighed down with business and family cares is apt to give too little attention to that noble spirit that inhabits our body. Should not the soul, therefore, have at least a few days of vacation? Should not the soul be, for a brief time, freed from the material things that hamper its progress, and be given the opportunity to be refreshed and strengthened?

The opportunity is given. During the summer months retreats are conducted at various institutions in America. The invitation is published in our Catholic periodicals calling upon Catholic men and women to take part in the spiritual exercises conducted for their benefit. At these institutions men or women, as the case may be, assemble to attain the same end, namely, the rejuvenation of the soul. The distractions that confront us in every day life are absent. Home and work have been left behind. In silence and in the presence of

God these men or women consider the eternal truths of religion and their bearing upon our lives. By the help of a skillful retreat-master and by the grace of God they see the things that are inordinate in their lives; and with the grace of God they strive to correct these evils.

Each day of the retreat finds them at Mass united in prayer before the Blessed Eucharist pleading for their common good. All other devotions are held in common. Frequent visits to the Blessed Sacrament in the chapel, mutual edification and other benefits innumerable, go to make up the happy days of the soul's vacation.

What a different outlook these men and women have upon life when they return to their work and to their homes! Sanctified and purified, they exercise a most wholesome influence upon their surroundings. They are better men and women for their experience; and America, their country, has gained tremendously. Would that we could send all Catholics upon an annual vacation for their souls.

Before the war workingmen's retreats were very popular in Germany and Austria. And in America, hundreds of men and women from every walk of life betake themselves to the various institutions where laymen's retreats are held. That they are more than delighted with this spiritual vacation is obvious from the fact that they return year after year.

What greater benefit could come to our country to-day than the alleviation of the bitter antagonism between capital and labor? "It seems to me," wrote Father Plater, "that the working classes of this country are suffering from suppressed Catholicism." Here we have the key to the whole social problem. The principles of materialism that have been injected into the philosophy of our day, have led men to believe that there is no greater good than riches. In consequence, we witness the damnable greed of capitalists and also the greed of the working classes as seen in socialism. Just as long as men are convinced that their greatest happiness and contentment lies

in the possession of earthly goods, just so long will there be dissatisfaction among those who do not number among the wealthy. And just so long will the greed of those in possession of wealth grow and increase in its demands. Let men be taught that the soul is more than the body; that we have no lasting dwelling on earth; that all men are brothers in as far as all men have been redeemed by Christ and are destined for companionship in heaven—in a word, let them be taught that this life is but a preparation for a better life, and the most difficult phase of the social problem is solved.

The laymen's retreats are excellent means to bring home to both the rich and the poor the doctrines of the Church on the value of the soul. These retreats should be encouraged by the laity and by the clergy. And God grant that the time is not far off, when in every city the opportunity will be offered to Catholic men and women to give their souls an annual vacation.

CHAPTER XVIII

YOUR BEST FRIEND

The Priest Seeks Your Greatest Good. Co-operation Essential.

Do you ever stop to think that your parish priest is the most important man in this world to you? To be sure, you cannot rely upon him for your daily bread, nor for a home to live in. But, after all, these are not the most important things in life. We are apt to think they are. For if we watch the hustle and bustle of the world about us, if our ear unceasingly hears the humming of the wheels of industry, and our eye beholds the gigantic proportions of modern business, we are almost convinced that the object and aim of man's existence is to live, and to live well upon earth.

But as Christians and Catholics we know better than that. "What does it profit a man if he gain the whole world and suffer the loss of his soul?"

That soul confined in the prison of our body yearns to be released. It is spiritual; it longs to soar to greater heights. And like the carrier-pigeon, once released, it returns, swift of wing, to its Master, to God.

Well, then, if our soul is immortal and destined for a nobler life, and if, on the other hand, our body is to live but a few short years, it needs no great wisdom to decide upon which of the two one must lavish the greater care and solicitude.

The real estate agent who collects the rent does not care what becomes of your soul. The mayor of your city is indifferent. The tradesmen, who call at your home to take orders and to deliver merchandise, are not concerned about the future existence of that immortal spirit that dwells in your frame. Yes, it is even to be feared that those whom we consider our friends are governed by motives that do not concern our eternal welfare. But there is one man in your town who is anxious and solicitous about your immortal soul. To him

your future happiness is of paramount importance. His waking hours are given over to prayer, labor, and study to make himself more adept as your guide. In the darkness of the night, in rainstorms and blizzards, he is ready to come to the aid of a soul that is about to leave its prison. Even though your body is afflicted with a loathsome disease, even though the placard on your house warns the public to shun your home under pain of death, there is one who scorns the warnings and braves the dangers if only he can be near and prepare a soul for its journey homeward. That one friend in dire need is your priest.

The soul is more than the body. Whether you go about clad in the rags of poverty or adorned with the purple and gold of riches makes little difference if only the soul leaves your body sanctified by grace. Your priest wishes certainly to see you properly clothed and nourished. But his main concern is for your eternal happiness.

The physician wants you to recover from

sickness because his reputation is at stake, or because he may lose clients if he fails to cure you. Your priest wants you to recover from the sickness of the soul for your own eternal good. He is not laboring for financial returns, or, surely, he selected the wrong profession. He is not striving for fame—his noblest work is hidden under the seal of secrecy. He lives in moderate circumstances; he dies, as a rule, a poor man.

True, your priest has faults, for he is human. Thank God that he has given you human priests, men who are subject to the same temptations that confront you, men who know the struggles of the soul and who, likewise, must kneel down before a fellow-man and humbly confess their sins.

But perhaps you expect too much of your spiritual adviser. By the nature of his office he holds an exalted position; and he is exposed to the criticism of all. His slightest weakness will not escape detection.

Would it not be much more charitable to

look for that in him which is good and praiseworthy? Then, too, we must not forget that a priest is by the grace of God raised and exalted above his fellow-men. Through the infinite mercy of our heavenly Father, the priest is clothed with a power that far surpasses that of the angels. Human beings with their woes and sorrows, weighed down by hardships and disappointments, have in their priests God-given friends, yes, their best friends.

It will readily be admitted that the great majority of American priests not only are loyal to their country, but are possessed of a deep sense of loyalty to their people. Although of different natures, as God made them, they are, undoubtedly, devoted to the great work that has been entrusted to them, the leading of Americans to the Church and through the Church to the realization of the object of their creation, eternal happiness.

If, then, the priests of this country are the best friends of Catholic Americans, it behooves the latter to follow their counsels, to

co-operate with them in the gigantic task of winning America for the Church.

May the laity and the clergy work hand in hand in this fruitful vineyard of the Lord. May our glorious country be sanctified by the sublime teachings of the Church and be, for ages to come, the model nation of the world and a shining example of national unity and national greatness.

THE END

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